

ESSAYS,

Tramp Relating to the *Free*
CONDUCT of *LIFE*:

Upon the

Following SUBJECTS.

VIZ.

On Self Government in general. Choice of a Wife. Choice of a Husband. Circumstances of Husband and Wife. Education of Children. The Station of Life eligible. The Friend and Pretended Friend. The Honest Man. Women and their Vices, with Instructions for their Behaviour. Beauty, and Beauties of the Mind. Single Life and Matrimony. Fortune and Chance. Prosperity and Adversity. Hope and Fear. Courage and Cowardise. Passion, and its Consequences. Slander, and its chief Causes. Thought. Flattery, and its Designs. Gentility. Virtue. The Man truly Great.

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T H E
P R E F A C E.

A General Knowledge of the World, is the Pursuit of every Man of Spirit ; and 'tis hop'd is an Ambition not to be condemn'd in the Author of these E S S A Y S : The Desire of this hath occasion'd the Author to make continu'd Observations for some Years past, and late-

P R E F A C E.

ly induc'd him to put his Genius to the Tryal in several Particulars, which a short Space of Time will demonstrate.

But it may be thought a Presumption for almost any Person to engage in a Work of this Kind, after some of the Greatest Men of the Age have judiciously handled most of the Subjects here chosen; and it may be expected, that the Author should make an Apology in this Particular, tho'

P R E F A C E.

tho' he hath no Excuse to offer any further than to take Notice, that Experience tells us in general, and the Vicissitudes of Fortune, which every Man meets with in the Course of his Life, evidence in particular, that there are many Things worthy Notice, which daily occur; and that all Things have their Times and Seasons. These Considerations, with a due Regard to his own Oeconomy, prevail'd with

P R E F A C E.

the Author to enter upon this Undertaking, in the Publishing whereof, he hath this Satisfaction, that he cannot be charg'd as a Plagiary, since every thing contain'd in this Treatise will appear perfectly new.

This Work might have been carried to a far greater Length, on so great a Variety of Subjects; and 'tis to be fear'd, our Author has been over-cautious in endeavouring to avoid Prolixity: But it being
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first intended for his own private Use only, and that in a Characterising Method, (which is very Copious and Emphatical, tho' short) it is to be hop'd will, in some Measure, alleviate Objections of that Sort: And he chose to defer Enlargement, 'till he had seen the Success of this small Performance, wherein if it has the good Fortune to meet with Approbation, it will be a sufficient Encouragement to attempt

P R E F A C E.

attempt something further of this Nature.

You'll find in this small Treatise perhaps more general Characters of Persons and Things, whereby particular Virtues are illustrated, and Vices are detected, than in any Volume extant; you'll meet with many general Maxims you may approve, and several Similies you may like; and the whole deliver'd in a Stile (tho' not the most elegant yet) suiting

P R E F A C E.

ing all Capacities : And as there are many satyrical Reflections almost unavoidable, the Author hopes to be excus'd, if they appear well-grounded ; and that, tho' some of his Characters are severe, so as they are consistent with Truth, he will not be partially condemn'd, or made the Object of ungenerous Censure.

These ESSAYS are compos'd of some Philosophical Notions, some Thoughts
of

P R E F A C E.

of Divinity, many of Morality, and some Things you'll find a little ludicrous, especially where the Author makes Things his own Case; and he hath throughout avoided the Rigidness of the Philosopher, and the Gravity of the Divine; and endeavour'd to compleat this small Work, so as the most Airy Man may receive it, and the most strict-liv'd Persons find but little Fault.

T H E

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Moral ESSAYS.

ESSAY. I.

Of the Government of one's Self.

SELF-Government is of all things attended with the greatest Difficulties ; the Passions in Men are very prevalent, in some almost invincible ; the Principles are too often corrupted : And such is the Variety and Uncertainty of all Humane Affairs, that it requires the utmost Conduct to frame the Mind to a Disposition of making the World easy to one's self, and one's self easy to the World. When a Man is launch'd into the World, he is like a Ship on the Ocean ; sometimes meets with a Calm, othertimes,

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and

and too frequently, Storms and Tempests, Rocks and Despair; always in Peril, never secure: The best skill'd Pilot may be out in his Steerage, and the ignorant Manager, with the Assistance of Fortune, may meet with the best Success, tho' all failing in their Turns. But, as some Rules reduc'd to Practice may contribute to our Ease and Well-doing in general, (not but that, I believe, most Men of Sense have a Rule to walk by,) I shall so far intrude, as to communicate my private Observations, and descend to some Particulars, which in my weak Opinion are necessary for a Man's decent Guidance through a difficult and capricious World.

First, it is necessary that a Man endeavour to have Philosophy enough to make all States and Conditions of Life tolerably easy; not to be exalted or puff'd up with Prosperity, nor cast down or despairing in Adversity; but under every Thing to have an Evenness and Tranquillity of Mind, and Religion

Religion enough, which is the Foundation of it, to inspire him with Faith and Hope sufficient to convince him, his Happiness consists in another Life, to the Great Authour of which, our Creator, the utmost Condescension, Submission and Obedience is due. To love Money, but with this just Limitation, that your Love and Desire may extend no further than to what is necessary for a Genteel Support, and Providing handsomely for your Family and Dependants; and that in no Case it may prevail with you, to use unfair and dishonest Measures in the Procuring it. To have a general Love and Esteem for all Persons. Have few intimate Acquaintance, and fewer (if any) Friends. Chuse an agreeable Female for a Partner in your Cares, wherein an Agreeableness of Humour and Behaviour is more to be regarded than Beauty; and Good Sense is preferable to Wealth; let her alone, be the Object of your Love, and, if she

hath Prudence enough, your only secret Friend. Use moderate Exercise: Avoid Eating to Excess, Drinking, and other irregular Living, (especially in your Youth) which is very Fatal to all Constitutions. Endeavour early to subdue Pride, Envy, Jealousy, and all Predominant Passions, which Tyrannize over the Mind, and are a Bane to all Enjoyment: And introduce Patience, necessary in Disappointments, and Humility, requisite to give one a true Notion of the World. Be Courteous and Civil to every Body; and in Conversation condescend to a Compliance, rather than continue a Contest and Dispute; especially with those above you, and Men of shallow Understandings. Pay an Obedience to Superiours; and use your Inferiours with Indulgence; Behave with Fidelity to your Friends; and be Compassionate to your Enemies. Be discreet and cautious in praising or reprimanding your Friend in his Presence; Ex-
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dreams of Flattery, and too much Plainness are equally to be avoided; and have due Regard to Times and Seasons. Say little in your own Commendation; but speak well of others: Accuse not the Absent almost upon any Consideration; and if you can say nothing of a Man to his Reputation, 'tis Prudence, and consistent with Good Nature, to be silent. Avoid Ingratitude; gratefully acknowledge all Obligations; and for Friendships, make Returns to the utmost of your Ability: And the Person, that first advances you in the World, ought to be always remember'd and esteem'd. Be slow and considerate in Promises, and quick and easy in Performances. Speak little, and to the Purpose, that what you say may be regarded, and tend to Edification. Avoid all Party Disputes, which is very pernicious to Conversation: And if you are a Young Man of any Dependence on the World, 'tis Prudence to conceal your Sentiments,

and

and not declare your self of any Party. Refrain Banter, so far as not to say any Thing in jest, which may occasion Anger in Earnest. Shun quarrelsome Company; and if you are unwarily drawn into a Controversy or Falling out, and are affronted, if your Reputation or Fortune be not thereby injur'd, pass it by with little Notice; and if you are the Aggressor, and the Matter be trifling, rather friendly submit, than run the Hazard of Determination, by the strict Rules of Honour, which are destructive to Friends, and all friendly Societies: But if your Good Name be attack'd, or any Abuse offer'd, whereby you suffer in your Fortune, use your Courage, shew a just Resentment, and by no Means, and in no Case, basely submit. For Report, never credit any against your Friend or others, without demonstrable Proof; and when any Person is justly accused, make it your own Case, before you proceed to censure
and

and condemn him. Avoid all Temptations, which are an Inlet to all Crimes ; If you have a Passion for a Woman, Absence will obliterate it : If you have an over-Love of Wine, and Company, Retirement may work a Reformation ; withdraw your self into the Country, and live a solitary Life ; where you may be innocently entertain'd with Works of dead Authors, more informing than any living Companions ; If you have an extravagant Desire of Riches, consider the Remorse attending ill-gotten Wealth ; and that a little well-gotten is permanent like a Rock ; If you have an Inclination to Gaming, reflect with your self the egregious Folly of it ; the Uneasiness being cheated will give you ; what unfair Practices you must use to purchase Success, and, if you go without it, the Consequence. Be genteely frugal in your Management ; moderately inclin'd to innocent Pleasures ; and endeavour to make your Fortune

tune in your Youth. In your Business, take Pains to get a Reputation, and take due Care to preserve it, when gotten. Be not too opinionated, or conceited; be rather diffident of your own Performances; tho' have a good Resolution. Be diligent, secret, exact and punctual in every Thing, and to every Body: And, in Respect to Strangers, a Man is under a Necessity of being suspicious, for self-security, until his Principles are apparent, and well known. Use the present Time in all your Affairs; for an Opportunity once lost, may be irrecoverable. Let not another do the Business, which you are capable of doing your self: And neglect not the most trifling Matters. Never put your Hand to any Thing, without mature Consideration; and give Directions in all Cases in Writing. I shall conclude this Chapter, with old *Par's* Rules of Living; This Man, for Years, I think, exceeded all Men in the Age wherein he liv'd; he observ'd the following

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ing Maxims : “ Never eat, ’till you
 “ are an Hungry, nor drink, ’till you
 “ are Thirsty; keep your Head cool,
 “ through Temperance, and your
 “ Feet warm, through Exercise.

ESSAY. II.

*Of the Choice of a WIFE, by a
 Man of Sense.*

AS to her Person, I shall omit
 a particular Description; since
 it wou’d be a Presumption and Im-
 position in me, to make a Choice
 for other Persons, where Fancy only
 governs, and almost every Man hath
 his peculiar Beauty : I therefore pro-
 ceed to the Beauties of the Mind.
 Were I to chuse, and had it in my
 Power, she shou’d be a Woman of
 strict Virtue, tho’ of a free and easy
 Behaviour; of Good Sense, and to
 have some Wit; be well-bred, one that
 has seen the World; have a share of
 Modesty

Modesty, tho', upon Occasion, taking and allowing decent Freedoms; Good Nature and Humility enough, easily to comply when in the wrong; Prudence enough, to conceal small Uneasinesses, or, at least, to bear them, without Resentment; and for great ones, Government enough, to take Notice of 'em, with due Precaution; to be so much Mistress of her Passions, as not to be out of Humour at the same Time with her Husband, (which ought to be reciprocal in both) and to have Confidence enough in him, not to interpose in any Affairs, but that of the House and Family, her proper Sphere, (where she shou'd be uninterrupted) and OEconomy and Conduct enough, there to Manage, with a Genteel Frugality.

ESSAY. III.

*Of the Choice of a HUSBAND, by a
Gentlewoman of Prudence.*

TO meet with a Man perfectly agreeable, (tho' the Person is least to be regarded) may be a Work of some Difficulty, to a nice and discerning Woman ; his Qualifications must be very great to recommend him : And tho' it may be presuming in me, I shall offer some Particulars, which, if observ'd, may contribute to a good Choice, and, in my Opinion, are worthy Election, but seldom to be met with in one Person : First, it is necessary, that he be a Man of Virtue, and of a great deal of Morality, having a large share of natural Sense and acquir'd Knowledge, proceeding from a liberal Education, wherein that in a Way of Travelling may be chosen, before a
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Confinement in a Domestick University; that he be well-read, and a Man of Conversation, so as to have a general Knowledge of Men and Things; to be pretty much, if not intirely, Master of his Passions, but not without Courage, tho' with Discretion to use it; naturally good-humour'd; loving but not jealous, nor meanly submissive; one, not a perfect Stranger to Vice, but has seen enough thereof, (exclusive of Practice) as to have a right Notion of the Folly and Fatal Tendency of it; he may be moderately addicted to all decent Pleasures, and manly Diversions, except Gaming; love his Friend and Bottle a little, but so as not to draw off his Affection to his Wife; to be a Man of Manners (tho' by no Means foppish) enough to oblige and civilly treat Persons of all Tempers: Not to be too profuse; to have Conduct enough, not to live beyond his Circumstances; and Application enough to his own Business,

to

to keep the World from imposing on him.

ESSAY. IV.

Of the Circumstances of HUSBAND and WIFE.

AS to the Fortunes of either the Man or the Woman, in Case of Marriage, no Rule can be fix'd; where there's an Inequality in Circumstances, and the mercenary Rule of Doubling, cannot take Place, both Sexes must, in such Case, first consult their own, and from thence take their Measures. As it wou'd be Folly and Indiscretion in a Woman of Fortune, to marry a Man of low Circumstances, without very excellent Qualities, and a Sufficiency of her own, for the handsome Maintenance of her self and him; so it wou'd be Madness for a Gentleman of a small Estate, to make Choice of a Woman for his Bride, meerely on

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Account

Account of fading Beauty, or thro' other insubstantial Motives, without a Fortune sufficient, in Conjunction with his own, to make them both happy. Extreams, in Respect to Riches, are oftentimes as pernicious as in other Cases; the moderate Fortune most commonly affords the greatest Felicity; a very small Fortune will not well support the Power of Love; and a great deal of Wealth, does not always contribute to Happiness: And as the Want of a genteel Subsistence, discomposes, and makes an Uneasiness; so does the Care of a large Estate.

ESSAY. V.

Of the Management and Education of CHILDREN.

TO pass by what is necessary in their Infancy, in providing healthful Nurses and careful Servants,
for

for the Prevention of sucking in Diseases and Infirmities from the Breast and Deformity of Limbs, Rickets &c. which through Negligence, too frequently happens to the Ruin of Children; I come to their Education. Children cannot be too early plac'd abroad to School, at first under a careful and religious Mistress, who will spare no Pains to discharge her Duty; from thence they may be likewise early remov'd to some learned and diligent Master, of a strict Discipline, under whose Tuition they may not only be taught *Latin*, and other Languages; but may learn, by his Example, how to take Religious Courses; as the Want of Principle, ought to be dealt with, in the same Manner as the Want of Learning, and the same Pains taken to inculcate it into them; at the same Time they ought not to be indulg'd in any Thing, but to be inur'd to Hardship; and, being severely chastis'd for the smallest Crimes,

they ought to be sufficiently encourag'd in all Things virtuous; so that they may naturally chuse the one, and avoid the other; but not to be discourag'd in any Thing sprightly: For as an early Impression in Vice or Virtue, is with the utmost Difficulty effac'd; so is a strict Mortification and Depression, very hardly recover'd. To be encourag'd in all lawful Exercises, Fencing &c. so far as not to hinder Time, or take off Inclination for Learning. To be forwarded in all substantial Literature, and natural Genius, except Wit, which, tho' it be very acceptable in Company, tends least to a Man's Advantage; the solid Judgment being very preferable to the flashy Disposition: But some Wit makes an agreeable Composition with Learning and Judgment. As to Dancing, Musick, and other personal Accomplishments, a little is agreeable in a Man, and a pretty deal is allowable in a Woman, as it is entertaining, and softens the natural

natural rough Tempers of Men. To
 be encourag'd in ev'ry Thing agree-
 ably bold and manly ; so that they
 mayn't want Assurance, which is ab-
 solutely necessary to carry a Man thro'
 the World ; but not suffer'd to be
 immodest or lewd. 'Tis Prudence
 not to exercise the Authority of a
 Parent too much, without a Necessi-
 ty, so as to make Home uneasy and
 disagreeable ; which is oftentimes at-
 tended with pernicious Consequen-
 ces : And, in Respect to a Husband,
 a noisy Wife many Times occasions
 him to be vicious. As to Dress, let
 the Youth be decently cloath'd, neat
 and clean ; and for Company, rather
 encourage him in Gravity and se-
 date Conversation, than in Female
 Tattle. When you come to place
 him abroad, adapt his Profession to his
 Genius, and suitable to his Circum-
 stances : And when either Sex come
 to Marriage, consult their Inclinati-
 ons ; let there be a natural Love,
 as well as an Agreeableness of Cir-
 cumstances

cumstances; and as it may be improper for Children entirely to make a Choice, so 'tis many Times fatal for a Parent wholly to chuse for them. And, in both placing abroad Youth, and in Marriage, be not over-hasty; let them have Years enough, to have Discretion, and Prudence, for their Behaviour and Conduct. If the Youth be born to a large Estate, and for Travelling, let him first have a University Education, to which he may apply himself early; and be pretty well vers'd in History, (particularly that of his own Country) and have some Knowledge of the Laws, (especially the Civil Law) then to take a Tour over *England*, and afterwards travel abroad for two or three Years, under the Management of a judicious and honest Tutor, by whose Care and Affiduity he may be taught all the necessary *European* Languages, and be acquainted with the Laws, Government, Customs, and Manners of other Countries,

Countries, as well as his own. And in all Cases 'tis very commendable, to give Youth Learning, to the utmost of a Man's Ability; and to extend it to a tolerable Perfection in the *Latin* Tongue, which, with some History, will enable a Man to make a handsome Figure in the World.

ESSAY. VI.

Of the Station of LIFE, and Way of Living, eligible.

THE greatest Treasure, that this Life affords, is Contentment; a Temper perfectly resign'd to the Dispensations of Providence: This, in a good Man, the Soul desires, and labours indefatigably to be Master of. But, to take a View of worldly Grandeur, 'tho the greatest Felicity on Earth is very imperfect, and consider what Acquisitions may be

be, in some Measure, necessary, not only for the bare Support of Life, but for maintaining the Authority and Preheminence, to which we are born, as having the Possession and Dominion of these lower Regions, and all Things therein, and bearing the Image of our Great Creator, a moderate Desire of Riches is very excusable, particularly in a Man of Spirit; and if he endeavours with Emulation, to arrive at a handsome Fortune in the World, with due Regard to Justice, he's to be commended, especially, if he afterwards makes a right Application of it, in the making of himself easy and happy, and in contributing to the Support and Felicity of others. Thus much by way of Introduction; and 'tho most Particulars, relating to worldly Happiness, may be included in a genteel Sufficiency and Love, I shall proceed to give some particular Circumstances, and Ways of Living, which, in my Opinion, are worthy
of

of Choice, and what would terminate my Ambition. The Fortune thou'd be about Two Hundred Pounds *per Annum*, for a single Man, and Four or Five Hundred, for married Persons; the single Person, on his Patrimony, may, with good Management, live genteely; keep a Horse for Exercise; go sometimes to the Play for Diversion; to the Tavern for Conversation; and enjoy sufficient of all lawful Pleasures. The married Man, on his allotted Estate, may have equal Enjoyment, but with greater Restraint, on the Increase of his Family; this Station of Life, would render the Man beneath the Slavery of Greatness, and above the Trouble of servile Offices: The Man having a Family, ought to be Master of Frugality; if he divided his Estate into three Parts, one Third, and somewhat more whereof, to be employed in House-keeping; another Third Part, (or to make up two Thirds) in Cloaths, Expences, and
for

for casual and unforeseen Accidents; and the remaining Third to be laid up for Childrens Portions: Such a Disposition of his Revenue, would answer all Expectations. As to a Man's disposing of himself, I should chuse to live Nine Months of the Year in the Country; and, if I cou'd afford it handsomely, the remaining Three in Town: My Seat of chief Residence in the Country, I would endeavour to have in a small Village, situated within a Mile or Two of some Market Town; and within a Days Journey of the Capital City; in a warm gravelly Soil, upon an Ascent, not so high as to be expos'd to the Violence of the Winds, nor so low but to have the Prospect of a Vale underneath: This Situation, with high Ground above, to which you might repair, for Enlargement of Prospect, and where a Summer-House might be erected, for Accommodation, wou'd, in my Opinion, be very commodious. The House, for
Extent,

Extent, shou'd be of about six Rooms of a Floor, (tho four wou'd do) with convenient Offices, well contriv'd and neatly furnish'd, having an Avenue of high Trees leading to the Front from the Road, and a small Garden of Pleasure backwards, furnish'd with Greens and Plants, and handsomely kept; and a pretty large Outlet or Rural Garden and Orchard, wherein Nature prevails beyond Art, making the Figure of a study'd Disorder; let at least One Hundred Pounds *per Annum* of your Estate, if not the whole, be adjoyning or contiguous to your House, and Gardens, which will be delightful and advantagious; chuse to be near a River, or murmuring Brook; and within a small Distance of a Copice, or small Wood; delight in Plantations of Trees, and other Products of Nature, which are not only pleasureable, but profitable; apply your self frequently to informing Studies; be assiduous in your own Business; trust not over-much to
 Servants,

Servants, 'tho a faithful Servant is very much to be valued, and not to be inspected with too great Suspicion; keep your Accompts short with all Persons, otherwise Misunderstandings will arise, and Impositions unavoidably follow; Use Exercise in Hunting, Fishing, and other Rural Diversions, two or three Days a Week; live well, but not luxurious; eat moderately, for a Load of Meat not only dulls the Understanding, but creates Distempers in the Body, and leaves ill Remains in the Blood; enjoy your Friend and Bottle sometimes, as an agreeable Conversation is the greatest and most durable Felicity we can enjoy; but by no Means drink to Excess; and take Care to leave no secret Friend, for Slavery will, in spite of Prudence, ensue; shew an Indifference to the World, 'tho you have a Love and Charity for all Persons; be pleas'd with your self, and good-humour'd to ev'ry Body; love your Wife and
 Children

Children well, but nothing to Ex-
 tremes; so that you may quit all
 Enjoyments without Reluctancy; Use
 the present Time in innocent Mirth
 and Freedom; be thankful for En-
 joyments past; and be not in Dread,
 or under too great Apprehensions, of
 what is to come.

ESSAY. VII.

*Of the FRIEND, and the Pretended
 FRIEND.*

AS the Great Sir WILLIAM
 TEMPLE, in his *Memoirs*,
 hath observ'd, *A True Friend is the
 greatest Medicine and Relief of Life;*
 But where will you find this Friend
 and Confident, either to ease and
 discharge your Breast, or to recieve
 any Favour or Friendship from, when
 you are in Distress and necessitous
 Circumstances? Will you meet with
 him amongst Relations? No, if you
 D have

have Recourse to them, you'll be deciev'd, for Experience tells us, 'tis more dangerous to intrust a Secret, and less is to be expected from them than others; a Relation will oftentimes be more backward in assisting you, and generally more forward to upbraid you, at least, if not expose you, in Misfortunes, than a perfect Stranger: There's a Sort of Envy more prevalent in Families, than in the World in general; a Friendship with a generous Stranger, is more to be coveted and endeavour'd, than with the nearest Relations, and is a Band more sacred than Nature's Ty: But the World is become so mercenary, that the least Friendship from any, must be purchas'd at a very dear Rate; natural Respect is abandon'd, and Interest only takes Place. If you make Choice of a Friend, after the ancient Ways of Friendship, tho' it may not be adviseable, the following Rules may be of Service. Let him be a Man of steady Principle, of good Circumstances,

Circumstances, that no fordid Interest or Necessity may occasion him to injure you; of a very generous Temper; speaking little; free from Ambition and Passion, (but of good Courage) and not addicted to drinking; a Man of Sense and Learning, and that has seen the World; one, with whom you have been long acquainted, and; as far as you can discern, of strict Honesty; upon the whole, one of so much Honour and Generosity, that no Provocation wou'd prevail with him to betray you; and who, upon Occasion, would freely hazard his Life to serve you: This is the Man, if to be met with, and, if you have Courage to unbosom your Breast, fit to be intrusted; but at best, a Man's Happiness will be upon a precarious Footing; and the fatal Consequences of a false Friend, and the Uneasiness attending a bare Apprehension of Discovery, although it never happens, are sufficient to deter any Man from a Declaration of his

Mind, especially when it may endanger his Quiet, if not affect his Life or Fortune; and a Man of Resolution and Conduct, may steer himself through this Life with less Anxiety, by concealing his greatest Secrets, and trusting to his own Management only, than by a Communication to any his most intimate Acquaintance, tho' the Confinement of it within his own Breast, be attended with no small Uneasiness. As to pretended Friendship, a great deal might be said; but I shall only observe in general, That the pretended Friend is sometimes the greatest Enemy; commonly a Friend only to himself, and always leaves you in Adversity; he professes Friendship to you, for his worldly Interest, to promote his own Profit; is kind to you, till his Turn is serv'd, and perhaps you injur'd thereby; and then he'll shew no Regard to you: nay he'll scarcely know you after he has accomplish'd his Designs: And to give

a Caution or two of false Friends, have a suspicion of the Person offering uncommon Civilities, when there is no apparent Cause, for no Man can be a great Enemy, but under the Name of a Friend; the worst Villanies are committed under Pretence of Friendship; the revengeful Person hath no other Way so effectual to bring about his vile Designs, as by Hypocrisy and base Insinuation; he inspires the unwary and undesigning Man with a good Opinion, and by Degrees penetrates the Secrets of your Breast, when nothing is wanting but an Opportunity to execute his villainous Intentions, and compleat your Ruin. These pretended Friends are numerous, and of all Persons the most detestable; and the Friends worthy of Choice, are very few; *Rara Avis in Terris.*

ESSAY. VIII.

The HONEST MAN.

SO corrupt is the present Age, that People in general are averse to all good Dispositions, and naturally prone to Impiety; This you'll say has been always, but, I believe, never more conspicuous than at this Time: The Worldly stick at no fordid means to effect their selfish Designs; many live as if they should never dye, and the greatest Damnation they fear, is Poverty. But, to leave the Character of the vicious, (tho' Iniquity prevails, there are still some Good Persons in the World) and to come to the *Honest Man*, the Subject of this Essay: It is not in the Power of a Man throughly honest, to deal with others in any other manner but as he would be dealt by; his Word is sacred; his Actions are upright; and Deter-

Determinations legal; his Principles oblige him to do Justice to all Mankind, which his Conscience confirms to him is right, and for his present, future, and eternal Repose: But Men in general are too subject to be deluded, and too frequently unresolved, though it must be allowed, that 'tis very difficult to repel the Source of Avarice, there are great Temptations to struggle with in securing this good and valuable Principle, (though it originally comes into the World with the Person) as 'tis oftentimes not only contrary to, but destructive of, worldly Grandeur: A Man must have a superabundant Humility attended with the utmost Constancy and Resolution of Mind, to subdue the Passions, Pride, Ambition, Lust, &c. which most Men of Spirit are more or less inclinable to. The inordinate Love of Money, I take to be the most predominant Evil of all Countries; 'tis an insatiable Desire of Riches, that most commonly overthrows Justice, Honour

nour, and Honesty, and introduces the most transcendent Crimes; Persons too frequently resolve to acquire Fortunes in the World, without a just Regard to the Ways and Means to obtain them: This is the Occasion of Bloodsheds, Murders, Rapines, and lets in a Torrent of Fatal Calamities; it is This which makes the Statesman betray his King and Country; the Man of seeming Honesty a real Knave; it makes the Miser indefatigable, 'though in the midst of his Riches, he's poor, wretched and miserable, whilst the true Honest Man in Poverty, despising Money, is rich and happy, and enjoys the greatest Tranquillity of Mind; he has an inward Treasure and Satisfaction preferable to any outward Enjoyment; he has no Anxiety; he's free from the Rake's Reflections, the Atheist's Remorse, the Lyar's Confusion, the Whore-monger's Shame, the Drunkard's Reproach, the Cheat's Uneasiness, the Thief's Dread, and the Re-
probate's

probate's Irresolution; he's perfectly composed; satisfied with what he is; desirous of nothing unnecessary; covets nothing belonging to others, and willing to part with any Thing he has, to serve his Friend; no Temptation will bribe him to an unjust Action; and he needs no Reward to do any Thing just and fair; he has a right Notion of the Follies of this Life, and a perfect Idea of Futurity. This I take to be a just Character of an Honest and Religious Man: And, considering the ill Consequences of growing dishonestly rich, the great Uneasiness it occasions, the uncertain Permanency of the Miser's Pelf, I may well conclude, That, without Honesty, no lasting Good is to be expected, although you have a present Enjoyment; That Honesty will bring a future Blessing, 'tho a present Evil may attend it: It is a Rock shall never fail.

ESSAY. IX

*Of WOMEN, and their VICES,
with Instructions for their Behaviour
in general.*

I shall introduce this Essay with the three great Evils prevalent in Women, Lust; Revenge, Talkativeness, and the chief Reasons of them. The Weakness of Womens Natures, attended with over-much Heat and Humidity, makes them in general (tho' the Women naturally virtuous, are very numerous) more inclinable to Vice, than the Men, the nobler and more substantial Part of the Creation; but their Education, Dress, and Way of Living makes it less in their Power to practice, tho' it contributes to Pride, which is natural in the whole Sex. The Wrath of an envious Woman highly provok'd, is generally more extensive, than that

that of the Man ; the Want of strength of Reason, permits the Passions to be more predominant, and the Want of Power and corporal Strength to shew an open Resentment, oftentimes makes them resort to private Revenge, attended with great Barbarity ; and Women are naturally of an unforgiving Temper. As to the Talkativeness of Women, 'tis not only natural, but their only Weapon of Defence ; their Want of a generous manly Conversation makes them naturally fall into the modish Slander and Raillery of the Tea-Table, where they are very subject to divulge their greatest Secrets, especially when they tend to expose any Person or Thing, to which there may be a Prejudice by any of the Company, and there's a Cessation of Chat ; but to speak favourably, this, I believe more frequently happens accidental, and for Want of Thought, than out of any malicious Intention ; and Womens Tongues, upon such Occasions,

Occasions, must be employed: This makes the Man of Sense cautious in intrusting his Bosom-Companion with the Secrets of his Heart; but however in other Respects, a pretty deal of Prattle is very bearable in Women, as 'tis in entertaining, when prudently manag'd. To quit the Vices and Frailties of Women, and come to their Virtues: If the Women had the same Education, and Opportunity of Conversation, as the Men, there is no Question to be made, but they would many of them be upon an Equality with the Men, in Sense and Management; and we have many Instances in our Female Authors of their bright Genius's; they seldom fail in Poetry, to shew their natural Capacities and airy Dispositions equal to, if not excelling, the Men; and they are in general (tho' many of them are very profuse) more thrifty than the Men, but not always with the same Judgment. As to the Behaviour of the Fair Sex: I shall divide the Life
 of

of Woman into three Parts, Youth, Middle-Age, and Age: After the Care of Parents is over, and the Young Woman initiated in Virtue, and bred up so as to be accomplish'd in the *English* Language, and having a little *Latin* for the Benefit of Spelling, besides Dancing, Singing, Musick, and other Qualifications suitable to their Capacity and Quality, they may conduct themselves as follows. Endeavour to suppress Pride, and Haughtiness, which is early imbib'd, though some outward Pride is consistent with Dress, and if it be allowable at all, a little is in Woman, to prevent the Impositions of the World, which in general is too apt to play upon Good Nature, especially in their Sex; and in Men to keep up the Distinction as is necessary; frame an Evenness of Temper and Disposition, in acting, the Uncertainty wherein, more than any Thing shews the Female Weakness; Dress agreeably gay and airy, but by no Means tawdry

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dry; be always clean and neat; be of an easy and genteel Behaviour, and of an affable Humour; chuse an agreeable Female Conversation, composed of a few, most about your own Age, but one, at least, more advanced in Years, of excelling Sense, to settle your Opinions and Principles; when you are in Company with Men, put on a becoming Modesty; take Care how you fix your Affections; have a general Suspicion of their Designs; believe with Caution and Uncertainty, so as to leave your Admirer sometimes in Suspence, (but with no Design to jilt or deceive him, and taking Care not to injure yourself) this Management may promote what is honourably meant in him, and dissipate and prevent ill Consequences to you, let his Designs be what they will, but especially in Case of Insincerity; avoid frequent Gossipings abroad, though you may go to the Play and Park; be constant to your Church, and go thither to adore the Almighty,

Almighty, and not to be ador'd by your humble Servants. In the middle Part of your Age, you may take and allow more decent Freedoms, than in your Youth, for then the Strength of Reason is fix'd with the Constitution, so that the Passions are more easily subdued; avoid over-much Talking, and passionate Brawling; give not your self up to Contradiction, and self-opinion; be complying in all lawful Requests, and submissive in every Thing, where the contrary would occasion an Uneasiness; quit your Company rather than discompose others, or give a Dissatisfaction to your self. When Women advance in Years, greater Liberties may be taken, but thro' the whole Course of Life, the innate Principles of Virtue ought to be encourag'd, and a strict Regard ought to be had to Truth, Modesty, and Chastity. I shall finish this Chapter with a general Observation, That as a lewd vicious Woman is the great-

est Plague and Torment to a Man upon Earth, so is a virtuous Woman, with the Addition of Sense and Good-Humour, the greatest Happiness.

ESSAY. X.

Of BEAUTY *and* BEAUTIES *of the* MIND.

A Beautiful Young Woman charms the Senses, rouses the Passions, and almost commands Love and Admiration; the Fair Face with exact Features, the fine Locks, agreeable Breasts, nice Shape, and becoming Air, are great Allurements to all Beholders, and, in Men of Years and Discretion, are valued and esteem'd, but in the Young Gentlemen so prevalent, as to cause an Adoration: I have a great Respect and Regard for Beauty my self, on the Approach of a fine Woman, my Eyes are not easily satisfied with beholding her Perfections

fections, and my Heart is desirous of
 knowing her, and thereby of being
 enslaved and tormented in the most
 exquisite Manner: But the great For-
 tification, with the Man of Sense,
 against this bewitching Temptation,
 is Thought, to summon his Reason,
 come to a fix'd and unalterable Re-
 solution, not to admire or set a Value
 upon any Thing which promotes his
 own Unhappiness, as this evidently
 does; he will consider, that, at best,
 all his Labour in Pursuit of Beauty,
 will not procure a durable Felicity;
 if the Female, when obtain'd, be ei-
 ther imprudent in her Behaviour, or
 the least viciously inclin'd, as there's
 great odds but she may, the Imagi-
 nary Happiness will soon vanish and
 terminate in the greatest Misery:
 Besides, the Beauteous Person is often-
 times destitute of the Endowments of
 the Mind, which is most to be
 regarded; the Liberality of Nature
 in the Person, is frequently attended
 with a Deficiency in the Understand-
 ing

ing; then the Pride and Vanity, which too often attends Beauty, and ill Humour, which naturally and almost of Consequence waits upon Pride, (if it be not inseparable from it) and the Temptations which Beauty is liable to, by the Insinuations and Stratagems of disingenuous Admirers, I think are sufficient Discouragements to the Man of Prudence not to make a Beautiful Woman the Object of his Choice. The Beauty of the Body has no Comparison to that of the Mind, the other is preferable to it beyond Expression; the exterior Beauty will soon loose its Bloom, and fade almost before a Maturity of Years, and the common Age of Discretion, when the interial Ornament is not only lasting, but increasing to the utmost Period of Life, and will not end but with the Dissolution of the whole Body: This makes Deformity agreeable, (as a Noble and Beautiful Soul is oftentimes lodg'd in a mean and despicable Person) it makes Age Beautiful

tiful, and the Man of Sense in Years, with the Infirmities of Age, (setting aside the Reverence due to gray Hairs) not only tolerable, but preferable in Esteem to giddy Youth. To conclude this Essay; in Respect to Matrimony, admitting you have the great Fortune to meet with Beauty and Sense center'd in one Person, considering the Difficulty of securing the intire Possession, and the Uneasiness proceeding from Apprehensions only of Ill, where there's the least Spice of Jealousy, which is almost natural to the Man in such a Case, in my Opinion, a Woman tolerably handsome, or agreeable only, endued with a large Share of Sense, and naturally of a good Temper, is to be valued beyond Beauty in any Case, and more eligible.

ESSAY. XI.

Of Single LIFE *and* MATRIMONY.

THERE's a natural Propensity in Man to the Enjoyment of Woman, which prevails with Persons to quit a present Enjoyment in Expectation of a future Happiness, which shall never befall them; This is instill'd into us by Nature, to do her Work for the Support of the World, tho' the Pleasure and Satisfaction of a married State is sometimes very great; and to pass by the Pleasure which a Man hath in the Possession or Conversation only of a Woman of Sense, and in all Respects agreeable, (tho' this very seldom happens) there's a strong Inclination in Man to produce something from its self, not for the present Comfort only, in a dutiful Child, or, in Respect to Futurity, so much
out

out of a Desire to perpetuate and immortalize his Name, as to enjoy his Patrimony, to vindicate his good Actions, Justice, and Honour, which, as soon as the Breath is departed, is too often aspersed and calumniated, and to transmit his valuable Talents, not only to immediate Posterity, but to continue them down to latest Generations: This is an Ambition very natural and allowable in a great and good Man, and the Contemplation of it, gives him the greatest Satisfaction. But there are many Considerations, which are powerful in the Man of Sense, in Opposition to Matrimony, (tho' the unthinking Vulgar couple without any Regard, either to the Good or Evil of it, being prompted to it commonly by Brutal Motives) These are chiefly the Care and Vexation in breeding up Children, in their Education, in placing them abroad, and establishing them in the World; the vicious Inclinations, Extravagances, and Follies natural to most Youth
of

of Spirit, with a Disregard to a loving Father, are very distracting; the Accidents attending a Darling, wherein Nature oftentimes deals despitefully; the Loss of a hopeful Son just brought on the Stage of Life after an expensive Education, must cause inexpressible Grief to a tender Parent; and a Child brought into the World, without a Provision for its Support, must give the Man of Sense no small Uneasiness, as he's the Author and Introducer of Misery: And, to quit these Considerations, which, I think, have some Weight in them, and setting aside the fair Chance of Cuckoldom, I shall carry the Infelicity of a married Life still farther: In my Opinion, a Man or Woman of Fortune, or in good Circumstances, runs a certain Hazard, in Expectation of an uncertain Felicity, and the Day they are married very often give away their Liberty, (tho', in a Woman, it may be necessary, to secure what she has) And the Person marrying for
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sordid Interest, is upon the same
 Foundation with the Merchant-Ad-
 venturer, who, aiming at the Riches
 of the *Indies*, is oftentimes cast away
 and lost in a Storm; there's the Ha-
 zard of disagreeing in Tempers, equal
 to any Rocks, and a brawling over-
 bearing Tongue is very little worse
 than Quick-sands: A Womans Tem-
 per is like the Sea, when 'tis calm, it
 gratifies the Senses, is a most lovely
 Prospect, but when ruff'd and en-
 rag'd, keeps within no Bounds, and
 gives Terrour to all Mankind. So
 much for the Infelicity of Matrimo-
 ny: I don't doubt, but those who
 are happily married, (which however,
 I believe, are numerous) and married
 People in general will easily conclude,
 that I am a single Person, as really
 I am, and write like an ignorant Ba-
 chelour; that I draw too great a
 Cloud over Matrimony, too terrible
 a Representation of its Miseries, and
 too slightly remark its Felicities; but
 I'll assure them, for their Comfort,
 although

although I have lost my first Love, tho' the coupling Ceremony ends with Amazement, and notwithstanding what I have advanc'd, in Respect to the married State, is incontestable, I am so forward to deviate from my Philosophy, that there's nothing I am so desirous of as being in their Condition with an agreeable Female, and one not intirely to seek, but whose Sense and Humour, I think, I am sure of, and tho' my Circumstances are not so good as I cou'd wish, (not that they are very mean) I would willingly trust to Providence and my own Industry to make up a necessary Provision for my Increase of Family, and all Accidents of Life, and my own Management, to prevent being laudably promoted with dreadful Horns.

ESSAY. XII.

Of FORTUNE and CHANCE.

TOO many Persons endeavour to make out, that Providence and Chance are very near if not the same Thing, that tho' they have different Denominations, they have a near Affinity, if not one and the same Meaning; but that there is a wide and material Difference, I think is very obvious and percivable; doth not the one rule the whole World, and particularly relate to the Life and Death of Persons, and the greatest Events? When the other only concerns small Occurrences, Accidents to the Person, and Circumstances: And is not the Determination of Providence, unalterably fix'd, and the other but casual and permissive. These levelling Notions and pernicious Opinions of Providence, seldom are advanc'd but by the

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irreligious Atheistical, or the illiterate
 Obstinate, the former not practising
 what he knows, and the latter not
 capable of Knowledge: These Men,
 however some of them may have a
 share of Morality, are naturally led
 to Confusion; their Principles bring
 them into the Source of Anarchy;
 their Example is fatal to the Cause
 of Religion; and their Ambition too
 frequently makes a Superiour, either
 in Understanding or Power, intolerable;
 they are not only for putting
 Providence and Chance upon the
 same Footing, but are generally for
 reducing all Things under the Sun to
 an Equality: But to leave these Er-
 roneous Opinions of Providence, and
 the Persons who principally espouse
 them, I come to treat of my Sub-
 ject, *Fortune and Chance*. Dame For-
 tune will not see the Man of ex-
 celling Faculties; she's at utter En-
 mity with Sense, Merit, and superi-
 our natural Genius; she thinks the
 Enjoyment of those valuable Gifts of
 Nature,

Nature, a sufficient Happiness for any one Man, (as in Reality, with a right Application, it is) she's so far from assisting such Persons, that she envies them what they enjoy, and heaps her Favours on the narrow-soul'd empty Wretch. This I take to be very visible; if you look into the World, you'll find the Man of Merit most commonly in Obscurity, if not in Penury and Want; whilst the ignorant is in Pomp, and the utmost worldly Grandeur; Sense proves destructive to Interest, and Ignorance promotes it; the Man of Sense and Principle, is deterr'd by Thought, and the other is bold and advent'rous for Want of it: But notwithstanding the Respect, and even Adoration, which is generally paid to Wealth, this must be allowed, in Relation to the Possessors of it, That 'tis not the Good Fortune of acquiring an Estate, or the Knowledge of getting Riches, which produces a true Satisfaction, no, 'tis the Sense and Understanding

which affords the most substantial and desirable Happiness, by this is the Man inspir'd with a Nobleness of Spirit, a right Knowledge of this World and Futurity, to which the other is intirely a Stranger ; his Wisdom extends no further than to an abject, cunning, and mercenary Understanding ; he lives to eat, drink, sleep, and get Pelf, whilst the Man of Sense lives to inform and illuminate the World, to contemplate on his Being, and adore the Almighty ; A great deal more might be said under this Head, but as it is more immediately the Business of the Divine, I shall desist in it, and leave the Enlargement to a more proper and judicious Writer. And to conclude, I believe there may be Objections made by some Persons, to what I have already said, that I shew too much of the Philosopher, that allowing what I have set forth be Truth, there's some Difficulty in a Man of Sense to compose himself and sit easy under

under the Frowns of Fortune, I must be so far of their Opinion, as to confess that I have long since proclaim'd War with Fortune, in my own Case, for disconcerting my Measures; but I hope for a Chance to get the better of her; tho' however that happens, I have this Consolation with my self, That the Greatest Man is not free from Misfortunes; that the Greatest Designs, laid with the utmost Wisdom and Penetration by the deepest Politicians, have through some small unforeseen Accident been defeated; something trifling in Appearance, hath given an unexpected Turn, and render'd the whole unsuccessful; and that Fortune's Favourites are generally either Fools or Knaves.

ESSAY. XIII.

ESSAY. XIII.

Of PROSPERITY *and* ADVERSITY.

THERE's a great Struggle in the World for Prosperity, as the Worldly think the greatest Happiness centers in it; but they are greatly mistaken; and if Persons consider, they'll find it far from Happiness; that it introduces the greatest Calamities and Miseries; It heightens the Passions, and enables the Ambitious Man to compleat his Fatal Scheme, which otherwise could never be effected; It strikes Men blind in their Pleasures, and hurries them on to Futurity: And you may observe, That Prosperity seldom attends the Good; amongst the Vicious, and Persons of unlimited Ambition, you see it in its full Glory; the Honest Man is easy with himself, pleased with

with what he has, contented with his Station of Life; whilst the Vicious are perpetually restless, always uneasy, never in Repose; a Torrent of Successes only tends to disturb the Miser's Rest, and to enlarge his avaricious Desires. Prosperity is a Hypocrite, she promises you the greatest Felicity, but leaves you in the Mire, loads you with Treasure to bury you in Sin; she's the Tool of Ambition, a Bane to Humane Society, the Devil's best Agent; she's concern'd in all Tragedies, improves all Follies, feeds Vanity, and perfects Wickedness. As to Adversity, I by no Means think it an Unhappiness, as esteem'd by the Vulgar, (tho' a Man is disregarded by his Relations, Friends, and Acquaintance) but on the contrary, I think it a Blessing; It puts a Man upon an Examination into his Conduct of Life, and thereby know himself; It oftentimes commences a Reformation, sets Things in the clearest Light, and greatly promotes

motes his Welfare, in Time to come. If People wou'd give themselves Time to consider, they'll find the greatest Calamities of Life, frequently proceed from their own Mismanagement, that if it be not their own seeking, it is the natural Result of their Transactions: But we are too inclinable to wrongly call that Misfortune, which we bring upon our own Heads, and to blame Providence, for not giving Success to Iniquity. If Persons in general come to an exact Scrutiny into the Actions of their Lives, recollect their Follies and vicious Practices, they'll find very little Misery to be imputed to Providence: Providence puts it in the Power of ev'ry one to be easy and happy, if they will; but some fail of it thro' Want of Governing the Passions; and many, thro' a natural Proneness to Vice, run on precipitately and unthinking, till they are plung'd deep into Calamity, before they begin to consult their Reason

to

to think throughly, and thereby extricate themselves from those impending Miseries, which are consequential to their Actions. Did we take equal Pains, with our great Creator, to establish our Happiness, we could not be unhappy, but this cannot be without Honesty and Truth, which is, in a great Measure, abandon'd the World. And to come to Considerations necessary to make Adversity supportable, and the Man easy under Misfortunes, (tho' Courage and Resolution generally contributes most to it) the following may be of Use: If you suffer in your Reputation, consider with your self, whether you have, upon no Occasion, defam'd any Person; if you are cheated or deceiv'd, examine whether you've not imposed upon others; if your Person be abused, consider, whether you at no Time, offer'd Violence to any; if you are in Want of a genteel subsistence, consider whether you have not been profuse in your past Management

nagement, , whether you have not spent Money in Luxury, and admitting you have not, that many of your Betters are in more distressed Circumstances; if you are lower'd in your Circumstances, examine whether you have not been extravagant, whether your Ambition did not make it necessary, that you might make an ill Use of Riches; if you are in want of Health, consider, 'tis not your own Case only; and, in all Cases, have this general Consideration, (to wit) whether you have not been guilty of some Crime, to merit Sufferings; and that Misfortunes are common to all. Contemplations of this Kind, will make the sensible Man perfectly easy under Adversity; and a Constancy of Mind, with a due Contemplation of Providence, will make him happy, in Despite of Misfortunes.

ESSAY. XIV.

Of HOPE *and* FEAR.

THE Passions of *Hope* and *Fear* prevail more or less, according to the Sense and Capacity of the Person, in whom they reign; tho' all Persons have 'em in some Degree, and none claim an Exemption: This is, in some Measure, necessary for the Support of Humanity, for the accomplishing the most important Designs, and bringing about the greatest Events in the Government of the World; but the Man of Reason is least influenc'd, and forms least Expectations from them, as 'tis the Populace only, on which it generally makes the greatest Impression. As false Hope deceives, so does Fear betray; but true Hope removes all Obstacles to Felicity: The greatest Designs may fail through Want of this
Hope,

Hope, and the best concerted Stratagem may want Success, through ill-grounded Fear; Hope contributes to Courage, whereby the noblest Designs are render'd practicable; it averts Dangers; but Fear is so destructive, that where it takes Place, the smallest Encounters prove unsuccessful: Apprehensions will terrify, and trifling Matters seem insuperable: Not but I think, some Fear is allowable, lest the Person should too much depend on Security, as some Hope is necessary to make People easy under Misfortunes. Before Hope be admitted Place in a Man's Breast, he ought to come to a strict Examination of his past Actions, whereby he may make a Judgment, and a Conclusion by Experience, of what may happen for the future, wherein 'twill be convenient to look into what hath befallen others, within his Knowledge; then thoroughly meditate on what he has in Hand; draw the worst Representation, and most disadvantageous

advantageous State of it ; consider
 what Affairs will undoubtedly suc-
 ceed ; what accidentally may meet
 with ill Success ; and what Business
 may possibly miscarry ; by which
 Means you may fix a reasonable
 Hope ; and if you then fail in your
 Expectations, the Disappointment will
 be lessen'd, and the Misfortune made
 tolerably easy. 'Tis owing to ill-
 grounded Hope, that the greatest Ca-
 lamities have attended some Persons :
 The Ambitious Man, depending on
 his flattering and chimerical Project-
 ions, can't bear a total Disappoint-
 ment ; the Proud Thoughtless Wretch
 hoping for Prosperity, and missing it,
 thinks his own Misery the greatest ;
 and the envious Man thinks all Per-
 sons live better than himself, and, if
 his unreasonable Hopes fail him, thro'
 Want of Philosophy, he sinks into
 irretrievable Misfortunes, if he be not
 induc'd to lay Violent Hands on
 himself and with his own Hand
 compleat his own Destruction. As

to Fear, It may be sometimes necessary for the Reasons already offer'd, and for these further; to penetrate the Designs of State, to foresee Evils, and thereby, if not in some Measure prevent them, be prepar'd for them; but it ought never to be entertain'd, but on mature Consideration; for the Uneasiness and Discontentment, which over-much Temerity naturally brings, are very great: The Apprehensions of Evil, is many Times worse than the Evil itself; and the Ills a Man fears he shall suffer, he suffers in the very Fear of them: he thereby fancies Misfortunes, and makes himself wretched before his Time. The Fear of Death occasions all Manner of Ills and Disorders; and on the contrary, a Contempt of Life is a Remedy to all Diseases; many a Man loses his Life, by fearing it, and endeavouring to save it; and many a Person saves his Life, by not fearing to lose it: And Fear in general, is the greatest Hinderance to

a Man's Interest ; it is a great Obstruction to all his Affairs ; it deters him from seeing the Event of Things ; renders him impatient of Success, tho' he generally goes without it ; brings on him Impositions in his Dealings, Dilatoriness in asserting Right ; and makes him a meer Jest to the Worldly ; He's prone to Despair, uneasy with himself, and acceptable to none : But well-grounded Hope restores Tranquillity, dissipates present Misfortunes, and promotes future Happiness.

ESSAY. XV.

Of COURAGE *and* COWARDISE.

TRUE Courage is a Nobleness of Soul, inspiring the Man with a superiour Spirit, a genteel Disposition to maintain his Honour and Reputation ; It makes a Man less value

Life than a Good Name, and despise a Being in this World, without Fame and Repute. The Want of this great Ingredient of Life, Courage, is the greatest Cause of Want of Happiness, as ungovernable Courage is the greatest Occasion of Misery and Misfortune: When 'tis used with Discretion, it tends to the well Government of the World in general, and keeps a Man in particular from Impositions; it supports the Order and Decorum, as is necessary; but when rashly employed, or apply'd in a wrong Manner, it promotes Tyranny, destroys Society, and renders a Man upon an Equality with savage Beasts and irrational Creatures. People are too inclinable to make Mistakes in Relation to Courage, to miscal Rashness, Valour, and too frequently give the blustering unthinking Soldier, the Reputation of a Man of Courage; when 'tis the sedate thoughtful Man, the Man that knows the World and himself, who calmly, and
without

without any supernatural Assistance; exposes his Person to Peril, in whom true Valour is conspicuous: But Courage in the Greatest Man may slacken in Prosperity, and the Greatest Coward; in Misery, may grow bold and resolute. As the Advantages of Courage are many, so are the Calamities attending Cowardice great; Irresolution and Cowardice, render the Man incapable of serving himself, of being a Friend to any; he is open to all manner of Misfortunes, and can defend none; it gives him a perpetual Disquiet, continual Anxiety, and a durable Vexation: In short, 'tis the greatest Enemy to Felicity, and an Introducer of Misery. On the contrary, Resolution and Courage, is the greatest Promoter of Happiness; It fortifies a Man against Adversity; It enables him to struggle against the Tide of Fate; and tho' he's surrounded with Dangers, he's chearful, and looks above Misfortunes: he has a perfect Composedness of Soul, which

makes all Difficulties surmountable, and makes him, in the midst of Pain, not to be without some Pleasure.

ESSAY. XVI.

Of PASSION, *and its* CONSEQUENCES.

THAT *Passion* is pernicious, needs no Illustration; we have perpetual Instances of its Fatal Consequences: There are few Murders perpetrated, but *Passion* has a Share; rarely any Disorders in Families, but this prevails; and seldom any Confusions in the World, but are occasion'd by this Devilish *Passion*. It is a Madness *pro Tempore*; sets dearest Friends at Variance; lessens a Man in Esteem; improves Discord; banishes Reason; and irritates and facilitates Revenge: These are the direful Effects of *Passion*; and I think nothing so agreeable a Representation of it, as a troubled

ed Tempestuous Sea, which is never at Rest, and bears down all Things before it ; but thus much may be said in favour of passionate Persons in general (tho' it will not hold with respect to many restive Persons in the World) they would willingly expiate their Faults, alleviate their Crimes, but the misfortune on't is, that it is oftentimes out of their Power to make Compensation ; and take these Persons out of their Fury, you generally find an overflowing good Humour, otherwise they wou'd be intolerable, and those which are easily provok'd, in their greatest Rage, are also generally easily pacified ; but 'tis dangerous mediating, especially between two Persons equally passionate. The Fury of an enrag'd Woman, tho' most exasperating (setting aside private Revenge) is least dangerous, for in the first place, Women want the Power to execute ; and in the next place, they are less credited, as they accustom themselves much to Passion, little or no Regard is to be had to it : The Person

son speaking least awes most, and is generally most implacable, tho' not easily mov'd. Inquietudes in Families betwixt Husband and Wife, commonly proceed from smallest Matters, from Things of the most trifling Signification; a Condescension (admitting a Man be in the wrong) is a prudent Part for a Woman to act, as it is very endearing, and what the Man of Sense must esteem a Virtue, and consequently encrease his Love and Regard for Her; and in all Cases a private Rebuke is more successful than a publick Reprimand. Contradiction in Conversation greatly promotes and heighthens this Passion, brings it to open Violence, when all manner of Evils succeed; to avoid which, 'tis great Discretion in a Man to withdraw from Company, rather than contest with a Person of predominant Passion, or if that ben't approv'd, Silence is very commendable, as it shews the great command of Temper; and a respect and deference for his Opponent, which if he be a Man of Pru-

Prudence, must ingraft an Esteem, and tie the Band of Friendship in a more inviolable Manner.

To subdue Passion is a Conquest owing to true Sense and right Reason, and is attended with Satisfaction and Profit, but unruly Passion is destructive to Interest, and the greatest Author of present and future Misery.

ESSAY XVII.

Of SLANDER, *and it's chief*
CAUSES.

IT is a Satisfaction to a Man to be out of the Power of Slander, when what is intended to his Prejudice, has a contrary Turn as it frequently happens; and in most cases Slander (rightly consider'd) is attended with some Pleasure, as it is commonly occasion'd by some excelling Qualities, which naturally stirs up Envy in the generality of Mankind. This Evil greatly en-
creases

creases in this licentious Age, but is only prevalent in base Souls, who can't bear a superiour Character to their own, tho' that be the vilest, and 'tis not in the Nature of those People to speak favourably of any Persons less vicious or less ignorant than themselves; but the Man of Sense and Honour, despising himself, speaks well of every Body, as he is very sensible that (besides the incharity of it) Slander eclipses the light, buries Merit, and occasions the most fatal Quarrellings:

There are many Reasons to be given for the rise of this reigning evil, Slander, and I shall give you some particular Instances; the first I shall mention is Guilt, the guilty Person endeavours to make others equally Criminal, to alleviate his own Crimes; other occasions of Slander I take to proceed from Slothfulness, as 'tis natural for idle Persons to have a hatred for the Industrious, from weakness of the Intellects, from a narrowness of Soul, an ingenuous Temper, from Pride, Ambition,

Ma-

Malice, Virulence of Parties. The Man of least Understanding has generally the greatest opinion of his own Merits, which elevates him to a pitch of Grandeur in his own Esteem inferior to none: He'll conclude, that your praising other Persons (especially in any Thing his way) is a diminishing to him, and therefore right or wrong exclaims against them to illustrate himself. The proud-conceited Person cannot bear Commendation of any in his Presence, tho' he oftentimes meets with it: He Envyies the Reputations of others, is for filling up Conversation with his own Deserts, with fulsom Encomiums on his bright self. The ambitious Man is out of Patience at a Superiour in Profession or Management: He calumniates his whole Faculty, to entitle himself to the Preheminence; but the worst of Slander proceeds from malicious Persons, these Accuse you, and attack your good Name by Premeditation, with a villanous Intention to commit the most palpable Inju-

Injuries, to injure you in your Employment, to suppress your good Character, and as much as in them lies to prevent making your Fortune in the World ; This is a Devilish Principle, and the Authors of these Crimes can't be dealt with in too severe a manner. The last Slander is owing to the Violence of Parties ; Persons link'd into a Party are so partial to themselves, and ungenerous to their Opposites, that they can't approve any Thing in them, tho' they allow all Things in themselves: Let a Man be never so deserving, the contrary Party will not allow him any Merit, and in general condemn him, tho' it be attended with repugnancy, and endeavour to blast him, to load him with Contempt and Ignominy, instead of giving him just Praise and Commendation.

So much for Slander, and it's particular Causes and Consequences, I shall say nothing further, only mention that in respect to Slander in general, it is necessary to think seriously, how hard-
ly

ly a Reputation is gotten, and how easily lost amongst the common unthinking People; when Censure is so rife, that 'tis more difficult to secure a good Name than obtain it: Consider the Injustice of it, how you should take it at the Hands of others to be aspers'd, or even accus'd behind your Back, that all Persons have failings and infirmities, that it is generous and manly to conceal Faults in others, and pitiful and mean to expose 'em.

ESSAY XVIII.

Of THOUGHT.

THought affords either the greatest Happiness, or Misery of Life, according to its Application and the Actions of Men; when a Man lives a virtuous Life, he seldom applies it wrong, it relieves the Mind, improves the Understanding, subdues the Passions, and gives Peace and Tranquility:

H

But

But in a vicious Person, and sometimes in one over Timorous, it is the greatest Torment, and the greatest Enemy to Peace. In seeking Hope the Sinner frequently meets Despair; and Thought in the Ambitious Man Racks and Distracts his very Soul, it is a Hell upon Earth; But in the Man of Honesty it is the greatest Consolation, the most balsamick Medicine, it gives him a taste of sublimest Joys. With what ease of Thought and composedness of Mind do's the Man in Poverty, sit down and enjoy himself in his mean Cottage, when Emperors and Kings in the midst of their worldly Pomp and Magnificence, are ruffled and in perpetual Anxiety, they are seldom free from melancholy Thoughts, terrifying Contemplations, and are always Slaves to Greatness. If a Man seriously thinks, he'll have little reason to Envy the Possessors of worldly Grandeur, the unjust Ways commonly us'd in acquiring it, the Difficulty of securing it, with the Ambition and oftentimes Vice attending

ing it in themselves, and the Envy it naturally occasions in others, are sufficient to make a Man easy in a middle Station, tho' he has never so large a Soul, and the utmost Nobleness of Mind: There needs a great deal of Philosophy, to reconcile these Thoughts to the Opinion of many Persons, but I shall not enlarge upon it, only offer some Particulars, for the using of Thought in general, which, if a Man keeps to, may tend to confute and conquer himself: They are as follows.

When you are tempted to any unjust Action, 'tis necessary to think what a Sting it will leave behind, what future Remorse will ensue, if no present Evil attend it; If you have an unlawful Desire for the Enjoyment of a Woman, think what Shame will follow to your self, and irreparable Damage to her and her Family; consider how you should like to have your Wife debauch'd, or a Daughter seduc'd; If you have an

H. 2

Inclination

Inclination to a great deal of Company, and Drinking; consider the many Follies attending it, and how impossible it is for you to behave, without exposing your self, and injuring your Constitution; If you are inclinable to Gluttony, think of the Diseases naturally arising from it; If you are of a revengeful Temper, think of the Fatal Consequences, that it must unavoidably prove your Destruction; think how truly Great and Heroick 'tis to forgive; If Pride prevails, think of the Uneasiness and the Expence in its Support; and in all Cases think and observe, how the Thing you are fond of entertaining, sits in others: These Thoughts may sufficiently deter, tend to your Ease and Quiet; and, on the contrary, if you are wronged, abused, injur'd, persecuted, or suffer any Calamity, tho' it terminates in Death, Thought will give Relief to the Honest Man.

ESSAY. XIX.

OF FLATTERY, *and its* DESIGNS.

THE Courtier tells you, That artful Diffimulation, and unwearied Diligence, seldom fails to bring a Man to Greatness; and that Flattery is necessary, if not essential, to make a Man's Fortune in the World. But if we consider, how Flattery in the worst Sense is employed, with what Views, it must certainly be hateful to all Men of Sense and Principle, and, in no Case, be embrac'd, but by Persons of shallow Capacities, and weak Understandings. The Courtier compliments his Enemies beyond his Friends, and, when he's bringing about their Ruin, pretends the greatest Friendship for them; the designing Lecher compliments and flatters the youthful Fair into a Compliance;

the Envious flatters you into a self-Praise, to lessen your Reputation; the malicious Person flatters and gives you the Preheminence, with Design to expose you; the revengeful Person flatters you, to arrive at the Secrets of your Breast; the Murderer flatters you, for an Opportunity to perpetrate his Designs: and, in short, Flattery and Hypocrisy are a Skreen to all Manner of Villanies. I shall conclude this short Essay with a Sentence out of *The Manners* of the Age.

“ *Worthless Men screw themselves*
 “ *into Princes and Great Mens Fa-*
 “ *vours, by such Flatteries and base*
 “ *Dissemblings, which Generous Tem-*
 “ *pers cannot submit to: For Ill*
 “ *Men study the Nature of Princes,*
 “ *Good Men their Interests; and that*
 “ *which is most pleasant, sooner pre-*
 “ *vails than that which is most useful.*

ESSAY. XX.

Of GENTILITY.

I SHALL divide Gentility into three Branches, (*viz.*) the Gentleman by Birth, by Acquisition of Fortune, and by Education. Altho' Behaviour generally shews the Gentleman, and the Man of Virtue only is truly noble, I shall pursue the common Acceptation of the Word Generous, by describing the three Sorts of Gentlemen above-mention'd. The Gentleman by Birth, when ornamented with Virtue, is truly Illustrious; he deserves the utmost Respect; merits the highest Praise, and commands the greatest Esteem: But these are not very numerous; they oftentimes excell in Vice, are Voluptuous to a Degree, and fill'd with Vanity; many of them value themselves for Descent, for being born noble, and
to

to the Possession of large Patrimo-
 nies, without Regard to their Ratio-
 nal Faculties, and not considering,
 That there's oftentimes a Meanness
 of Soul in the Greatest Quality, and
 Grandeur frequently in Persons of low
 Rank; these do not examine into the
 Original of their Families, consider
 that there are few antient Families,
 that had not some Oppressor or Usur-
 per for their Founder; they assume
 a Prerogative over their Fellow-Crea-
 tures, as if they were not moulded
 of the same Materials with them,
 and, contemning all others, value on-
 ly their great and mighty selves:
 And the Generality of People are so
 link'd to their Interests, as to feed
 the Vanity of these Grandee Persons,
 to commend every Thing they do,
 and extol those Actions in them,
 which wou'd be unobserv'd in others,
 if not condemn'd. The rich Trade-
 ing Person, or Gentleman by Ac-
 quisition of Fortune, is oftentimes a
 Person

Person of Merit, of valuable Talents, and generally less vicious than the Man of Quality: But when Avarice and Haughtiness are predominant, he is more insolent than a vain Man of Birth; his Want of a Generous Education, makes his Pride and Arrogance, (which naturally arises from his Pelf) very unbecoming, if not intolerable; his Pomp is generally meer Mimickery; he's uncouth in ev'ry Thing, and Genteel in nothing; his aiming at what is above his Sphere and Capacity, brings him into Contempt, and he's oblig'd to be at a very great Expence to make a very small Figure; this Creature tyrannizes over all his Inferiours, destroys Families, preys upon the Fatherless, and increases his Substance on the Spoils of Widows and Orphans; he commits all Manner of unjust Actions, to advance himself without Compunction; he's ador'd by the illiterate Depending, and only respected for his abundant Cash.

But the Man of a Genteel Education,

on having just a handsome Subsistence, (altho' he be but of mean Extraction and Figure) of good Sense and Honesty, free from Pride and Ambition, who behaves himself with Submission to his Superiours, treats his Inferiours with Respect, has a due Regard to his Friend, and is civil and just to all, is in himself valuable, and deserves equal Respect with the Man of Fortune, he merits the same Genteel Treatment as the Gentleman of Estate, tho' not commonly paid by the Vulgar for Want of Knowledge, or by Persons of superior Circumstances oftentimes thro' Pride: And I, for my Part, am so far from envying the Riches and Fortunes of others, that if I have enough to go thro' the World genteely, to carry me decently to the Grave, I shall think my self very happy, and be well-satisfy'd with my Gentility. I shall conclude this Essay with *Cowley*.

For

*For the few Hours of Life allotted me,
 Give me, Great God, but Bread and Liberty,
 I'll beg no more, if more thou'rt pleas'd to give,
 I'll thankfully that Overplus receive;
 If, beyond this, no more be freely sent,
 I'll thank for this, and go away content.*

ESSAY. XXI

Of VIRTUE.

VIRTUE is a noble Dictation of the Mind, incapacitating the Person to do any unjust Thing, or to act contrary to right Reason: It may be compar'd to the Sun, for as the Sun illuminates and supports the whole earthly World, so does Virtue adorn and perfect Man, the lesser World; the Earth is fine and pleasing to behold, but how long would its Beauties remain, and its valuable Productions continue, without the Rays of the Sun; and so the Structure of Mankind, is of a noble

noble and beautiful Aspect, but, without being inspir'd with Virtue, the Beauty of the Mind, it must soon sink in its most substantial Imbellishments.

A

Character of the MAN truly GREAT.

THE Man truly Great, is Rich without Dishonesty, Generous without Extravagancy, Frugal without Covetousness, Charitable without Ostentation, Humble without Meanness, Grave without Pride, Brave without Vice, Free without Affectation, Courteous without Deceit, and Sincere without Dissimulation.

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